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More-than-human feminisms across arts and sciences

Feminist theories have long been concerned with the violent impact of (normative) Universal Man on society and nature, a consequence of a modern phantasy divide between Nature and Culture. In this planetary era some call the Anthropocene, it is clearer to us how the environment is in us, and we humans are fully in the environment. The modern Nature/Culture divide implodes violently on itself. For too long those regarded as less cultured, less-than-human and particularly nonhumans, like the very ecologies that sustains us, have been approached as mere resours or background for Universal Man. What can be done - in practice, in thinking and in scholarship in such a situation?

The present postnatural situation disrupts modern figurations of thought and scholarly practice, and begs new ones. With climate change, oceanic disturbance, habitat loss and rampant species extinction on the one hand, and new synthetic biologies, technobodies and algorithms we live by on the other, it asks feminist sciences and arts for extradisciplinary responses, for new designs of practice.

No longer can a division of academic labour be sustained, where technoscience does naked facts, use/abuse nonhumans and extract raw nature while artistic research, humanities and social science does culture, ethics and politics. Spurred by more-than-human feminisms, thicker forms of situated knowing have already emerged, for instance as practices of critical, creative and feminist posthumanities.

Such more-than-human humanities come in response to the pressing need to a) alter and decolonize such dividing knowledge forms and to b) change the very ways we think, eat, and live with nonhumans in society. Sharing a Darwinian feeling for how everything is connected, critically and creatively, with a relational ethics of care and concern, more-than-human feminisms and postdisciplinary disciplines, have paved way for environmental humanities and other more-than-human forms of the posthumanities. What are the stakes and challenges in these transformations? Why do we need them? And what feminist genealogies gets recognized?